

Religion — The Communist Viewpoint What's Wrong With Confederation?

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Communism is basically an evil philosophy of life because it springs from the teachings of Godless men. The founders of Communism were atheists because they led twisted, frustrated lives which gave them a warped view of humanity. In all the writings of Marx, Engles, Lenin, and Stalin you will never once find the word 'love'. The above statements are characteristic of the Church's view of Communism. Moreover if you believe in a religion they

are true statements. The latter two are true in any case whether you be priest or atheist. Now just why did the founders of Communism denounce God and religion so violently? Was it only because they were twisted personalities? Is anyone who embraces Communism or some other form of atheism basically insecure, unhappy, frustrated, and a general malcontent?

Karl Max was certainly a frustrated malcontent. He was violently and deeply disturbed because he saw a terrible injustice in his society. And being a man of exceptional and searching intellect he attempted to explain this injustice by a mode of thinking that characterized his era. But what was this injustice that haunted Marx? In one word... It was poverty. He saw the overwhelming majority of people living in a miserable state of existence while a few, living in luxury far beyond their requirements, seemed to sustain themselves in this exalted position by the very fact that the rest of society lived like pigs. Now Marx studied the various religions that had sprung up throughout history and he saw that, in many cases, they were the very manifestation of this perplexing society of inequality. For if some group are so downtrodden that they have no hope whatever of improving their lot, then they eventually seem to come to the conclusion that there must be salvation in the hereafter. Otherwise, what would be the point of their lives. On the other hand religion also formulates through those who, having had everything the material world has to offer, are still unsatisfied. Hence the conclusion that religion is really just the revelation of the insatiability of the human mind.

Now all this is well and good. But Marx wondered what religion was doing to relieve the sufferings of all those millions of human beings during life. But it was doing nothing! Religion preached that all this struggle and pain was His way, and one was not to question His way. In short religion had no solution except the promise of some vague and mystical relief after death. Is it any wonder that Marx should say, "Religion is opium for the people". For he saw that in reality religion was lulling the people into acceptance of their wretched state. In a sense religion was preventing them from becoming what Lenin called 'class conscious'. It prevented them from realizing that they were being given a dirty deal and from seeing that if only they could wade through this religious fog they could get themselves a better deal right here on Earth. Christ's mission was to give the downtrodden a glimmer of hope in life after death, since in His time there was certainly no hope for them during their life with the Romans. Marx's mission was to give the masses a better life during life.

Some days ago the International Affairs Club held a panel discussion on whether Canada should or should not join or be annexed to the United States. This subject, quite absurd, was easily dispatched with and the conversation took a turn to a real, not spurious issue, the relationship between French and English Canadians. I say *real*, not *spurious* because it has been quite a long time since, in reasonably informed circles, anyone has seriously talked about annexation; on the other hand, there is quite a controversy raging presently on Confederation, separatism, the two (?) cultures (?) etc. Every one seems to offer his two cents' worth on these matters, so here is my own.

One of the participants in the panel discussion, asked: "what is wrong with Confederation?" Personally, I do not see anything fundamentally wrong with it. Some of the criticisms of Confederation are of a specious variety such as "Confederation came out of a compromise, and you can't build

Now Lenin was a man who thought Marx had found the solution. His task became that of putting Marxism into practice. To do so Lenin felt that religion would have to have no place in the state — that religion would have to be entirely a private affair. And in this respect the Constitution of the United States agrees with him 100%. Never once did Lenin advocate discrimination because of religious beliefs. In fact he said that everyone ought to be free to profess any or no religion whatsoever. But he felt that Communists would usually be atheists because they had to cast aside the doctrine that the world was the work of a Benevolent Creator in order that they become fully conscious of the necessity to change the world.

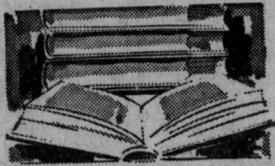
Now the founders of Communism were disturbed, erratic people. But so were Christ, Mohammed, and Buddha. Prophets have to be disturbed to be effective. And the word 'love' does not appear in Communist texts because the founders saw little love in misery — and they were all miserable. But this proves neither evil nor virtue. It simply proves that for some prophets misery evidently brings happiness while for others misery loves company.

anything solid on a compromise." Surely this view betrays a kind of exalted idealism somewhat out of touch with everyday reality, with political reality most certainly, as there is hardly any decision-making that is not the result of compromise at one point or other. Annexionists and separatists alike appear to have this common quality of intransigence, of refusing compromise — they are political purists. To reject compromise, it appears to me, is to reject decision-making and therefore the prospect of political action—unless one falls back on a concept like Rousseau's *volonté générale*, general will, which, by some mysterious alchemy, is filtered into the decision-making process. This purely rational construct, if adhered to, leads to very irrational actions because it does not recognize the important variable of human difference, *the variable of variability*, as it were.

While rejecting then those criticisms of Confederation which appear superficial, flippant, the expression of some kind of vague disenchantment, I think it is equally valid to reject the "fathers of Confederation" view which tends to look at them as sages and Confederation as resulting from a kind of Council of Elders. Many grade-school texts in history indulge in this kind of distortion, this, unfortunately, is not always corrected later on. Why attempt to mythologize and thus distort the significance and impact of an event which can very well stand in its own right as valid. We can have gusto, colour and fire; we do not have to be dull, but we can have these qualities in presenting or considering Confederation without mythologizing. Besides, Confederation is not the be-all and end-all, without the building of the railway and similar achievements, we would have had a foundation without a structure.

If we say that Confederation is a good thing, we really are not saying very much. Has it lived up to its promise? Has the dream of Macdonald and Cartier, to whom the Prime Minister made reference in a slightly partisan context recently, been realized completely? Has the contract, or pact, or whatever you wish to call it been respected, in spirit as well as in letter? Next week, I will have a look at this and attempt an answer.

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